

of the others. Often since, the tune has
 recurred to
 me and I have crooned it to myself with
 great pleasure.
 I have also put some words into the frame
 more or
 less to the effect I remember of the
 original. The
 poet in the song wanted the *Champaka* tree
 and the
 jasmine creeper to bloom and give flowers
 by early
 morning, for, said he, Seethaleswara was
 coming.
 "Bear good flowers/" says the poet, "and
 bear them
 early in the morning, for Seethaleswara is
 coming."
 The manner in which this poet employs his
 words and
 his music to express the great adoration in
 his heart for
 Seethaleswara is marvellous. He repeats the
 words
 "Seethaleswara is coming" twice over at the
 end of each
 little piece; and the words come in a soft
 and moving
 tone. We can see that to him it is the
 great fact of
 life that Seethaleswara is coming.
 Seethaleswara is
 the deity on the Seethalianagiri, close to the
 Mudaliana-
 giri, which is the highest peak in the
 Bababudan series.
 Seethalianagiri is quite a big hill, but it is
 close to
 Mudalianagiri and thus seems smaller,
 very much as
 a young elephant might beside his sire.
 The temple
 at Seethalianagiri was apparently the
 centre of much
 clan patriotism in the past, for we hear even
 to-day of
 people having the right of first sounding a
 drum in
 front of the temple on special occasions.
 This right is
 highly coveted and men in the past have
 been willing
 to lay down their lives for retaining it. That
 the deity
 who presided over a life of so much valour

around
should inspire the poet to such soft yet
ardent sentiment
is no wonder.

While the young men were singing and
dancing, an
old man stood right in their midst, and
holding up the